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## CHRISTIAN WORLD.

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CENTRAL AMERICA; ITS POLITICAL DIVISIONS;  
ITS PEOPLE.

Taken in its most extensive acceptation, CENTRAL AMERICA is that portion of the Western Hemisphere which lies between the North and South American Continents, and connects the one with the other. In a more accurate sense, however, it is a part of North America, and stretches from about  $7^{\circ}$  north latitude to  $18^{\circ}$ . Its length is between 800 and 900 miles, and its breadth varies from 20 or 30 miles in the narrowest part, to between 300 and 400 in the widest. Its area is about 200,000 square miles. It is bounded on the north by Mexico and Yucatan (a dependency of that Republic;) on the east by the Caribbean Sea, which is a portion of the Atlantic Ocean; and on the south-west and west by the Pacific. As thus defined, it includes, on the south, the Isthmus of Panama, (formerly called the Isthmus of Darien) now a part of the State of Panama, which itself is a part of the Republic of New Granada; whilst on the north it comprises parts of Mexico and Yucatan.

But the political States which are commonly known as CENTRAL AMERICA, do not include the entire of the country just defined. They are five in number, namely: Guatemala, on the north, lying immediately south of Yucatan, and facing the south and the Pacific Ocean; Honduras, lying east of Guatemala, facing the north and the Bay of Honduras; San Salvador, lying south of Honduras, and facing the south and the Pacific; Nicaragua, lying south-east of Honduras, and reaching from the Caribbean Sea to the Pacific Ocean; and Costa Rica, immediately south-east of Nicaragua, and like it extending from the Caribbean Sea to the Pacific.

Not to speak of the portions of Mexico and Yucatan, which notwithstanding, geographically speaking, are portions of CENTRAL AMERICA, nor of the Isthmus of Panama, or the country immediately South-east of Costa Rica, and which belongs as we have said to the Republic of New Granada, we have to call attention to two countries of some extent which lie in CENTRAL AMERICA, taken in its restricted

acceptation, but are not exactly considered as forming politically, although they are geographically, parts of two of the States just named. One is **THE BALIZE**, a small but important country that lies immediately south of Yucatan, and is, geographically considered, a part of Guatemala. It is long and narrow, has a population of some 30,000 souls,—European, Creole, and Aboriginal,— and is, in a certain sense, under the dominion of Great Britain. The other is what is called **MOSQUITIA**, and, properly speaking, is a large portion of the eastern coast of Nicaragua, to which it geographically belongs. This country is under the government of a native prince, of little or no civilization, who enjoys a sort of protectorate of the English crown.

The dominion of England is now pretty well acknowledged in the Balize, and there is a considerable number of English and other European residents and Creoles in the town of Balize, and at other points on the coast. But the British sway is not so well recognized in Mosquitia or the Musquito Coast, the population of which is chiefly a mixed race (Indian and Negro,) with several remnants of aboriginal tribes. The Europeans and Creoles cannot number more than a few hundreds. It would be well for the interests of Humanity and Christianity if England would take possession of both the Balize and Mosquitia, and colonize and christianize them effectually.

But let us return to the consideration of the five States of Central States ; of which Guatemala and Honduras are the largest, and San Salvador and Costa Rica the smallest. According to the most reliable accounts which we have seen, the population of these States was in 1850 as follows :

|               |           |           |
|---------------|-----------|-----------|
| Guatemala,    | . . . . . | 1,000,000 |
| St. Salvador, | . . . . . | 280,000   |
| Honduras,     | . . . . . | 350,000   |
| Nicaragua,    | . . . . . | 235,000   |
| Costa Rica,   | . . . . . | 150,000   |
|               |           | <hr/>     |
|               |           | 2,015,000 |

On the eastern side of such of these countries as border on the Caribbean Sea or Atlantic Ocean, the immediate coast is generally level, low, and swampy ; but the country gradually rises as one advances into the interior, and becomes covered with dense forests. Beyond these, there are in many places savannas, or open plains, of greater or less extent. The western coast, on the contrary, is covered with mountainous ridges, some of them of great height, and which are a continuation of the Rocky Mountains of North America, and connect, on the Isthmus of Panama, with the Andes of South America. These countries abound

in mineral wealth ; gold and silver, and especially iron. Their forests are also valuable for various species of wood, among which Mahogany, Logwood, and Lignum Vitæ are the most esteemed. The vegetable world is almost as rich as the arboreal. Indian corn, rice, the sweet potato, the yam, and other productions of this nature that demand a hot climate, are abundant. So too, are the orange, the lemon, the banana of all species. The fig and the olive grow well there ; whilst the sugar-cane, the tobacco-plant and the cotton-plant find a congenial soil in many places. Nature, in almost all her forms, and varieties of production, is to be seen in this singularly shaped part of the American Hemisphere.

It stands to reason that the low swampy lands of the coasts must be unhealthy to foreigners, for they are the natural abode of the entire tribe of fevers,—intermittent, remittent, yellow, etc. But the climate of the elevated plains, and of the vallies and the mountains is unquestionably salubrious. In the Winter season, the sun is vertical over this country, and the rains are almost daily. And yet the quantity of water that falls is far from being as great as that which one sees in some other countries. In the Summer season, when the sun is gone south, the season is dry, and the heat less oppressive than in the Winter.

As our readers will have remarked, Guatemala, as it is one of the largest, is by far the most populous of these five Central American States. It is there that we find the largest proportion of the European and Creole\* population. Its contiguity to Mexico, as well as the richness of the soil, and the general salubrity of the climate, caused it to be colonized by the Spaniards, more extensively and rapidly than the other portions. It has several towns of considerable size, the most important of which is New Guatemala, the Capital. This has 40,000 inhabitants, and is in the southern part of the country, on an elevated plateau, near one of the sources of Montagas river—a large stream that flows eastward into the Bay of Honduras. Old Guatemala, which has suffered so dreadfully from earthquakes, is south of the mountains, and not very distant from the Pacific coast.

Honduras is about as large as Guatemala, and is probably the finest country of all, in climate, soil, etc., but its resources are not developed. The Capital is Camayagua, which is far in the interior, and considerably west of the centre of the State. But Truxillo and Omoa are the chief seaports, have good harbors, and are on the Bay of Honduras.

San Salvador is the chief city, and is the capital, of the State of the

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\*Our readers, we suppose, are aware that the word "Creole" is applied to those persons who are born in the country, but of European parents. It is never applied to either the native tribes, or to the mixed races.

same name. It is near the centre of the country, and 25 or 30 miles distant from the Pacific. It is a pleasant little city.

Leon, Granada, Nicaragua and Realejo, are the chief towns of the State of Nicaragua. Like all the other cities of Central America, they remind one of those of Spain, by their narrow streets, flat-roofed houses, their *patios*, (or courts in the centre of their houses) their balconies, etc.

San Jose, Nicoya, and Terrava, are the chief places in the little southern State of Costa Rica. They are all on the southern or Pacific coast.

The chief town of the Kingdom of Mosquitia is *Bluefields*; that of the Province of Balize bears the same name, and has considerable trade and some colonial life.

Central America, like Mexico, and several of the countries of South America, is greatly *volcanic* in its character, especially the portion bordering on the Pacific Ocean, in which lies the mountainous range which we have already spoken of as a continuation of the Rocky Mountains. The cities and towns in and adjacent to this range have often been visited by earthquakes; whilst the Caribbean (or Atlantic) coast is seldom seriously afflicted by these calamities.

Central America, or rather the northern portion of it, was conquered by the Spaniards soon after Mexico. Pedro de Alvarado, one of the Generals of Cortes, overran and subdued Guatemala, and the countries adjacent, in the years 1523–24, and governed them, first as a Lieutenant of Cortes, and afterwards under a commission from the Spanish crown, until his death in 1541. The year following, a “Chancery” and “Royal Audiencia,” and a Captain General were appointed. From that time till 1821, Central America was governed by Spain as a province or vice-royalty, separate from Mexico on the one hand, and Peru (and afterwards New Granada,) on the other. In 1821, Guatemala declared itself independent of Spain, and “annexed” itself to Mexico, which was then under the Presidency, or rather the “reign,” of Iturbide. This measure gave offense to Honduras, San Salvador and Nicaragua, and a civil war ensued, but soon terminated; for on the 1st of July, 1823, was proclaimed the “federation” of the five States of Guatemala, Honduras, San Salvador, Nicaragua and Costa Rica, under the name of “The United States of Central America.”

But it was only a “Confederacy of States,” and not a “Union of the People” of those States, that was thus effected; and after fifteen years of civil feuds and conspiracies, the feeble bond which held them together was formally dissolved! Since that time there have been five independent and separate States, each having its own government—often at war with each other, and still oftener a prey to revolutions effected by military chieftains. Of late, things have been tending to a



more settled condition. Guatemala and Honduras have for several years been comparatively quiet, particularly the latter; and we may hope that henceforth the prospect of stability in their political affairs will grow brighter. It would be hard to find a part of the world in which the doctrine of "secession" has wrought more or greater evils. We can but hope that the intimate intercourse which these countries are destined soon to have with the people of the United States will lead to the adoption of the principle of religious liberty, and that thus the way will be opened for the introduction of an effective Christianity. Certainly there is the greatest need of such a blessing; for the ignorance, immorality, and superstition of both the Roman Catholic priests and the people is almost incredible, and must render, as long as they prevail, the establishment and maintenance of good government altogether impossible.

The proportion of the different races that inhabit Central America may be stated thus: Whites, (Europeans, North Americans, and Creoles) one-twelfth; mixed classes, (descendants of whites and Indians, whites and negroes, negroes and Indians) four-twelfths; and Indians, seven-twelfths. Of course, this is only an *estimate*; but it is believed to be as accurate as the case admits of; at all events, it is probably not far wide of the exact truth.

Much attention was drawn, a few years ago, to Central America by what is called the *Bulwer-Clayton Treaty*, made under the Administration of General Taylor, between England and the United States, by the British Minister and the American Secretary of State, whose names that instrument bears, relating among other things, to an inter-oceanic communication, (by the River St. Juan, Lake Nicaragua, and a railway from that lake to the Pacific,) through the State of Nicaragua, which, it was expected, would be permanently opened to the world. For awhile, it was open, and seemed to prosper; but it has been closed for several years. There is, however, some prospect, we understand, of its being opened again before long by a new company. It has been for a long time, we believe, in the hands of Mr. Vanderbilt.

#### CONCLUSION.

But we must bring these remarks about Central America to a conclusion. We have written them with the view of calling the attention of our readers to a portion of our American Hemisphere with which our relations are destined one day to become intimate. It will do us all good to think sometimes of the two millions of people who inhabit that naturally rich country, which possesses some fine advantages. They are living in great ignorance of the Gospel. But few of them, we are assured, have the Word of God; but a small minority of them can

read it, or any other book. But they need the Gospel. It is the will of Christ that they should have it ; and it is the duty of His people to give it to them. They have certainly as great claims upon our prayers and our efforts as any portion of the Heathen or Mohammedan worlds. Nor is the time distant when we may make at least a beginning in the good work. The unwise and we may say, wicked attempts of General Walker and his fillibusters, to get possession of some portions of this country, and which entailed so much misery and disaster, did much to prejudice the people against the people of the United States and the Protestant Religion. It will require time to efface the bad impression which has been made.

Something has been done in the way of distributing the Sacred Scriptures along the Nicaraguan route, from the Atlantic to the Pacific, and in some other parts, but nothing like as much as ought to have been accomplished. There have been some attempts to preach the Gospel in some of the cities along that route; but there was not, we fear, that degree of prudence and perseverance which the work demands. At Balize, the only point where Protestantism has a decided and permanent lodgment, there are some excellent people. There is a church or chapel, well attended, for those who prefer the Episcopal mode of worship. The Wesleyan Missionary Society of England sustains a good missionary there. And we believe that the Presbyterians and Baptists have also places of worship in that town.

But we have more hope of Honduras just now than any other of the Central American States. The Governor seems to be an enlightened man, and is disposed to encourage the immigration of industrious foreigners, and guarantees to them the enjoyment of their religion. The American Counsel at Truxillo is a most worthy man, and takes a decided interest in the subject. A company has been formed in this country for the prosecution of this good work, to which great advantages have been secured by charter from the government of Honduras. One band of emigrants has gone ; and another is soon to follow. And we are happy to say that an active, prudent, and faithful minister of Christ is to go with them. This looks well. Our CHRISTIAN UNION has been applied to, to help, at least in the beginning, these emigrants in their efforts to establish among them the institutions and ministrations of the Gospel. These emigrants are going to the northern coast of Honduras, and purpose to found their settlement in one of the finest sections in that part of the country, in about 16° of north latitude, and not very far east of Truxillo. We hope much (with God's blessing) from this interesting enterprize.

In the meanwhile, we are almost sorry to say that matters do not go on happily between His Excellency, the Governor of Honduras, and

his Grace, the Roman Catholic Archbishop. For some cause, the merits of which we have had neither the time nor the disposition to study, the Archbishop has excommunicated the Governor; and the Governor has expelled the Archbishop! Whither his Grace has gone, and what will be the end of the affair, we do not know.

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### MISSION TO PANAMA.

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[Our readers will be interested in the following extracts from a letter written by our missionary, the Rev. Mr. Monsalvatge, on the 14th of June. Truly God is opening a "great and effectual door" for the Gospel in Panama. A goodly supply of Spanish Bibles and Testaments will soon reach him; of the latter he will need many more copies. In a Sabbath School in New Jersey, where the facts contained in this letter were stated, the teachers and children resolved to make a collection the next Sabbath to furnish Testaments for the children of Panama, since fifteen or twenty cents will suffice to purchase one—which is not a large sum for so precious a book. The "Discourse" which follows the extracts from Mr. M.'s letter, was delivered at Panama, (the 6th of June,) on the occasion of the *Velorio*, (Corpus Christi,) one of those festivals of the Church of Rome which are celebrated by large, noisy, and often scandalous processions, and riotous proceedings, in the street and elsewhere. The Discourse has been printed in Spanish at Panama, and we translate the following passages from a copy which he has forwarded to us.]

" PANAMA, June 14th, 1861.

"On the 11th inst., I had the pleasure to receive your letter of the 23d of May. I have received, also, the 500 copies of the Catechism, and a small package of religious tracts. But I have not yet received the *Cartillas*, nor the *Hymns*, nor *Principios de Urbanidad*.\* I need them greatly; for they would contribute much to the reform which I am endeavoring to effect in all the schools of Panama. The children now learn by heart my Catechism. As soon as I shall have received the New Testaments, I will make that book the principal reading-book; for I shall place in each school a sufficient number of copies. I have already spoken to the teachers on the subject. I need at least 25 copies of Hymns. Hitherto I have not been able to organize a choir for public worship, for the want of sacred songs. I need New Testaments to draw as many children as possible to the Sunday School. At present I have only enough for my "Week School."

"Since the 14th of May, I have visited at least 600 families. Every-

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\* These little works, and others, have been forwarded, and, we trust, have reached Mr. Monsalvatge before this time.

where I have been received with respect, and heard with pleasure. I begin also to receive the visits of the ecclesiastics of Panama. [Mr. M. mentions the case of one who seems to be interested in his preaching, and with his family calls to go with him and his family to the service in San Juan de Dios, where Mr. M. preaches.] I meet with the New Testament in some houses, and even the Bible, but generally *mouldy*, for it is seldom touched. I have not yet found a house in which the daily reading of the Word of God exists; I hope to see it commenced.

"Each Saturday, I take my two daughters, Adèle and Héloïse, and we traverse the streets, and place with every family one or more religious tracts. I have distributed already 900, and put 200 catechisms in the schools of the city.

"On Sabbath, the 25th of May, I preached at Aspinwall, and distributed 90 tracts among the Spanish population."

Mr. M. pleads hard for *cheap clothing* for poor children, especially for *girls*, many of whom, in Panama, are nearly or quite naked, to a far greater age than is proper. We commend this subject to our kind female readers.

DISCOURSE OF THE REV. RAMON MONSALVATGE, PANAMA, 2ND JUNE, 1861.

(Translated for the Christian World.)

"And when they had crucified Jesus, they parted his garments among them, casting lots," (to see what each should take.)—The Gospel by Mark, 15, 24.

This historical part of the sufferings of our Divine Redeemer, should fill with distress every sensitive soul. Our text reveals, in few words, all the perversity and corruption of man. Jesus, the most holy, expired on the cross, between two malefactors. While the heavens were darkened, and nature was clothed in mourning; while the compassionate portion of the people contemplated, with weeping eyes, the suffering of the Just One; while his mother, at the foot of the cross, was looking up to her agonized son, her heart pierced through with sorrow, according to the prophecy of Simeon, (Luke 2: 34;) while Mary, the wife of Cleophas, and Salome, and the beloved disciple, John, were engaged, amidst their own grief, in administering to the afflicted mother the consolations which they themselves needed; and while the earth, and the heavens were moved by the wounds and outrages received by the God-man; certain inhuman beings were sitting near, amidst the blood and tears, insensible to all these, but covetous of gain, and casting lots for the garments of Him who was dying for the redemption of the world. Neither the agony of Jesus, nor the paleness and tears of Mary and her friends, could affect their unfeeling hearts; they saw nothing but the robe of the dying One—the lots which they cast—and the result which they obtained.

Ye who have feeling hearts, listen to me! Can you conceive how far the insensibility and degradation of man can go? Does it not appear to you almost impossible, that any person could find diversion in a spectacle so mournful as that? What do I say! Look at what is passing in some of the dwellings of the suffering and sorrowful in Panama, and you will see the same tragedy represented. What is the "*Velorio*," but an imitation of the scene represented on Calvary by those who cast lots for the raiment of Jesus?

Do not take it unkindly, my beloved hearers, if one protests against the *Velorio*; for it is the duty of every Protestant minister to protest against every act which is

irrational, inhuman, and anti-evangelical. In my conception, the *Velorio* is a savage custom, which appears to affiliate fanaticism with barbarism. Is it possible that, in Panama, there exists, in this humanitarian and reforming age, such a festival as the *Velorio*—a tragedy composed of a mixture of tears and liquors, of oaths and comfits, of sentimental demonstrations, and impure conversations and amusements? O, insensibility! Death itself cannot bring thoughts of dying or of another world to the man who thinks of nothing but making gain. [Here the preacher alluded to the priests who run about the streets and enter houses during such festivals, to collect money, in the name of the Church, and often demand it in a scandalous manner, with jests or threats.]

He presents himself to a terrified family, not to offer them his services, but to be served by them; and if they do not give him silver or valuables, he assails them with gross language, incivilities, or insults. Though the widow and her children may be weeping for the loss of him who was their stay and staff, the intruder presents himself, to despoil them of all that they have left; and he and his comrades afterwards meet, and celebrate the widowhood and orphanage of the mourners with feasting and hilarity. O, what a mixture of superstition and vice! And how such an unnatural display casts ridicule upon Christianity, barbarizes customs, and commits profanation against the dead—casting lots for the spoils!

Thus you see, my dear hearers, that the rude, unfeeling, and careless spirit which was shown by some men when the Savior was drinking the cup of bitterness, was not extinguished at the foot of the cross; for the banquet which is celebrated by some men around us at this season, is a hard-hearted gambling game, played at the expense of the poor and suffering. Let them call themselves *Pagans*, if they choose, but not "*Apostolics*," they who do not follow the maxims of the Apostle, who says to us, in his Epistle to the Romans: "Rejoice with them that do rejoice, and weep with them that weep."

We ought not even to sit in the house of a dying or deceased person: we ought to reflect that the family naturally cannot have time or disposition to maintain a conversation with us. If we feel interested for the health and recovery of a sick person, let us daily visit his house, and offer our services; but, if we are not needed, let us immediately retire. We may visit and rejoice in the house of a new-born child, or on a nuptial occasion: in a word, if we would be rational Christians, we must "rejoice with them that do rejoice, and weep with them that weep."

Such is the Christian principle: and to act otherwise is to act according to Paganism. \* \* \* In Christendom there are now semi-pagan ministers, who take little pains to enlighten the intelligence, to stimulate the conscience, to purify the heart, to regulate the will, to evangelize the man. Their views are interested; and, to gain popularity and votes at elections, they yield to the wishes of some of those who are more inclined to a Pagan than to the Christian religion; because the Christian religion does not tell them to multiply their ceremonies to infinitude, nor to display their religious acts with theatrical ostentation.

The Eucharist is the memorial of the sufferings and death of Jesus; and baptism is the emblem of the purification of our souls by his blood. The Divine Founder of Christianity instituted these two sacraments without ostentation or superfluous ceremonies. A little water for baptism; a piece of bread and a few drops of wine in the Eucharist, are sufficient to kindle the faith of the believer, and to remind him of what is most sublime in the religion of the Crucified One. To dance before the memorial of the death of Jesus, is to assimilate you to those who cast lots for his raiment, while his sufferings were rending rocks and piercing hearts.

O, Divine Master of our souls! Teach us how we ought to act! Give us the faith necessary to perceive Thy spiritual presence in the holy Eucharist, that it may induce us to glorify and adore Thee, in all the acts and ceremonies which we ought to perform in Thy worship. Permit us not to make a sport of life and death. Make a temple of our hearts, and make our life a continual sacrifice, which Thou wilt accept. Amen.

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### MISSION TO CALLAO, (SOUTH AMERICA.)

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[The Rev. Mr. Gilbert, our missionary at Callao, the seaport of Lima, (the Capital of Peru,) is much encouraged in his work, preaching in German as well as in English—for there are many Germans, as well English, Americans and Italians at that place. Among the Germans are some persons of far more than ordinary attainments. One is a Professor, was educated at the University at Heidelberg, and has been a teacher eighteen years. Two or three others are professional teachers of languages, science, music, etc. One speaks and writes English, Spanish, French and Italian, and another is acquainted with seven languages. Usually the English service is attended by from 50 to 70 or more people; the German by 25 to 35 and sometimes 40; the Sunday School by 15 to 25 children; and often there are 12 or 15 persons in the hospital, to whom Mr. Gilbert is allowed to preach Christ. The Rev. Mr. Swaney, the former American Seaman's Chaplain, was still at Callao at the date of Mr. Gilbert's last letter (June 13,) but expected to go to the Chincha Islands in five or six weeks, to labor there for the benefit of Seamen, and to preach in a floating "Library" which the Peruvian government has allowed to be fitted up for the benefit of the "sons of the sea." In the meanwhile he preaches at Callao in an old "hulk." A goodly number of Bibles and Testaments in the English, German, and Italian languages have been granted and forwarded by the American Bible Society, Hymn-books for the Germans have been ordered from Hamburg. Mrs. Gilbert has been very ill, but was convalescent when her husband wrote. The long expected iron chapel had reached Valparaiso, and would probably reach Callao in a month. We subjoin a second letter from Mr. Gilbert to the "children of the Sunday Schools" who read our "CHRISTIAN WORLD."]

"CALLAO, PERU, S. A., May 13th, 1861.

"DEAR CHILDREN:—I am sure you would like to know something of the religious superstitions of the country. You must remember that only a few hundred years ago the Peruvians were savage Indians. When they were conquered by the Spaniards, many of them, especially those on the coast were either persuaded or compelled to become Catholics. Moreover the

Africans who were formerly slaves here were brought as savages from Africa, and these have largely intermarried with the Indians.

“With these facts in view, you will not wonder that gross superstition exists. Those families of Spanish descent, are many of them possessed of considerable intelligence, which they have acquired by books, intercourse with foreigners in Peru, and by traveling in foreign countries. We therefore find a far better state of things existing among them, than among the lower class of natives of which I am about to speak.

“On Palm Sunday an image of our Saviour is carried on an ass, set apart for that purpose and never allowed to carry any other burden. The people eagerly throw flowers and garments for the ass to pass over. This performance has been acting in Callao since our arrival. One ignorant woman, after kissing the image, threw her arms around the animal's neck, kissed it, and then took up the forefoot and kissed that!

“Hanging Judas gives a great deal of sport to the people. On the given day he is hung in effigy in various places. As one of these was suffering his punishment about a stone's throw from our house, I am able to give you a description of his personal appearance. A rope reaching from roof to roof from opposite sides of the street, held the unfortunate Judas suspended over the centre of the road.

“He wore an ordinary cap, beneath which was to be seen, a grim visage of a false face or paper mask. In his mouth he held a segar, not lighted, however. His collar was of the standing order; his coat green, and his vest checkered. In one hand he held a bag, which resembled a bag of money. His other hand he held significantly to his nose, the end of the thumb coming in contact with the prominence of the face. His pants were ‘strapped down.’ Stuck into his coat, pants, and vest were a great number of fire crackers and rockets. I suppose he was blown up that evening, as he has not been heard from since. A crime so awfully wicked as that of betraying our blessed Lord, ought never to be made an object of diversion.

“Certain it is that among the ignorant there is idolatry practiced in the worship of images. It is said that in nearly every house, there is an image of some saint, which they cherish as if it were a household God. Across the way there lived, when we first came, a negress, a poor washerwoman. From the balcony we could always see a light in front of her image, burning night and day.

“Images, generally of the ‘Virgin Mary,’ precisely like a child's wax-doll are carried from house to house. Each member kisses it, even the baby, and then money is given.

“To show the hold which superstition has upon some minds, I will relate an incident, which was told me to-day as having occurred last week. A man was digging for supposed gold among the ruins of ‘Old Callao’ when observing two ghosts, he attempted to fire his musket, but it would not ‘go off.’ This caused him so much uneasiness that he has become crazy.

“Whatever may be said to justify the ignorant Catholic in representing to his mind Christ, and Mary the mother of Jesus, nothing can justify his ado-

ration for Mary. We even see in some cases a greater adoration for her than for Christ.

“Only a short time since, the image representing Christ was carried through the market place ; no one even took off his hat, as they always do in passing the church. Presently the image representing Mary was brought along, and the people kneeled, the men also taking off their hats. This worship of the Virgin Mary indicates one of the worst features of Romanism. You find it filling a large place in their religion everywhere. A year ago in passing through the ‘camp ground’ in Burlington, Vt., I asked a Catholic upon whose intercession he depended most for salvation, Christ or the Virgin Mary? ‘The latter,’ he replied, and added, ‘I seldom pray to Christ.’

“My dear little friends, ought not something to be done for these people so ignorant and superstitious? In our Sabbath School yesterday we had 24 scholars ; 9 of them are Germans and cannot speak English. All of them can speak Spanish. Will you not sometimes pray that these scholars may all become Christians, and that some of them may devote themselves to preaching Christ in the Spanish language, which is as it were their native tongue.

“You can also contribute of your little funds from time to time to the AMERICAN AND FOREIGN CHRISTIAN UNION. There are many little children, in Catholic countries waiting to have some one give them the Bible and teach them from it, but alas, our Society has not money enough to send men to all these fields.

“I have another request, and it is this : Cannot some of you when you are older come and live in some part of South America, to tell the story of the cross? There is already a large supply of English speaking people who drink, swear, break the Sabbath, and do all manner of evil. Christians on leaving their native land have sought other places, but I trust that when you become men and women, and some of you are seeking a field for Christian labor, that then South America may receive from you that attention which the greatness and importance of the country demands.

“Your Friend,

NATHANIEL P. GILBERT.”

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### THE MEXICAN MISSION.

[We gave in the last CHRISTIAN WORLD an interesting letter from Miss Rankin, of Brownsville, Texas. We now give another, which will be read with much joy. Truly with Miss Rankin, the friends of the CHRISTIAN UNION have reason to “bless God and take courage.” Would to God that there were many such schools as hers on the confines of Mexico! It will be seen that Miss Rankin has retired from her post at Brownsville—which she has left in good hands—for a season, to seek repose, and the invigoration of her health.]



“HAVERHILL, OHIO, June 10, 1861.

“You will perceive by the date of my letter that I am removed from the scene of my labors, which, I trust, will be only for a season. The severity and long continuance of my labors in that climate render it absolutely necessary that I should suspend, and withdraw in order to recruit my exhausted energies for further service in that important and needy field of labor.

“I remained in Brownsville until the middle of May, at which time the prospect of immediate blockade upon all the Southern ports, rendered it necessary for me to improve the opportunity, which was the last to be enjoyed for the present, of coming North. Such was the state of my finances that I was obliged to draw upon your Society for the amount of two hundred dollars, which act, I trust, will be regarded with due consideration by your Board. I left my school in successful operation, under the charge of my niece, whose experience and knowledge of the peculiarities of the situation, render her fully adequate to any emergencies or difficulties to which she may be exposed. Since the commencement of the year, I have received into my Seminary between 40 and 50 pupils, nearly all of whom are Mexican youth, of an intelligent and promising class. Indications of a cheering character have marked the present year,—indeed, such as leave us without a doubt of the efficiency of the Gospel in blessing as hopeless a race as the Mexican people have hitherto been regarded. Since my last report, it has been my happy privilege to give the hand of fellowship to three Mexicans into the true Church, to the utter renunciation of all the errors of Romanism.

“The experience of these persons afforded a most striking manifestation of the power of Truth to enlighten and purify the darkest and most degenerate heart. Their spiritual understandings became opened by the reading of God’s Word, and other evangelical books, particularly ‘D’Aubigne’s History of the Reformation.’ Two of these individuals reside near Monterey, and have suffered great persecution on account of their religious faith. They procured their books, some years ago, at Brownsville, the reading of which influenced their conduct in the rejection of the prominent doctrines and practices of the Roman Catholic Church, which fact exposed them to imprisonment and other acts of violence from those who had power over them. The Agent of the Bible Society found them, and it would be pleasing to narrate the joy and gratitude expressed by these seekers after the truth to meet a Protestant minister who could teach them the way of salvation as taught in the Holy Scriptures. The Rev. Mr. Thompson (the Bible Agent) brought them to Brownsville for the purpose of uniting them with the Church; the influence of which was to bring out another Mexican, who had long been desiring to make a public renunciation of Romanism, and unite with the people of the Protestant faith. The convictions of this individual were produced by reading the Bible and History of the Reformation—books received from me, contained in the first box I received from the Bible and Tract Societies, in 1853. An all powerful and important

motive expressed by these persons, in this public demonstration, was the influence their example might have upon Mexicans generally, in showing them the *possibility* of throwing off the yoke of bondage, under which they have so long been oppressed. May we not hope these first fruits are the prelude of a glorious harvest of precious and immortal souls, from the dark dominions of Popery and priestcraft. 'The Gospel is the power of God unto salvation,' wherever carried in the true spirit. It bursts the fetters imposed by the strong arm of Popery, bringing the subjects into the liberty where-with Christ makes his people free. I doubt not, Truth has taken root in many other hearts among the Mexican people. Ever since I commenced my labors in behalf of the Mexicans, I have felt such an abiding evidence that my mission was from God, that I have never been left to doubt that a blessing, sooner or later, would attend them to the spiritual enlightenment of these benighted people. How true is that Scripture which says, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

"Much of the 'precious seed' which it has been my blessed privilege to scatter, has been upon the hopeful soil of the youthful heart, which impressions cannot easily be effaced. Although the immediate fruits may not be realized as my intense desires crave, yet I have sufficient reasons for believing that my labor in behalf of these Mexican children has not been in vain. Prejudices have been so much overcome, that, during the present year, several of my pupils have accompanied me to the Sabbath School, and service, of the Protestant Church. Hitherto I have been obliged to confine their religious instruction entirely to my school-room, as from early instruction they had been taught to believe a Protestant church 'the by-way to hell.'

"I regard this an important advance in the Christian education of these Mexican females.

"I feel that we have much to encourage us in our onward work for the evangelization of Mexico. The diffusion of the Word of Truth has already opened the door of entrance, and shall we not enter in with all the blessings of the Gospel of Christ? 'The harvest truly is great, and the laborers are few, let us pray to the Lord of the harvest, that he would immediately send forth an abundance of laborers.'

"Yours in Christian labor,

"MELINDA RANKIN."

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## THE WORK OF GOD IN FRANCE.

Our readers will peruse the subjoined letter with interest and delight. It is from the Rev. C. A. Cordes of Lyons, (France,) and bears the date of June 5th. We have often spoken of the great progress which the truth has made, and is making, in Lyons (the second city in France in

population and influence) and its vicinity. The aid which has been rendered by American Christians to their brethren in that large and important city and the surrounding district, during the last twenty years and more, has not been given in vain. Would that our Society had the means to do much more than ever in that field,—now whilst the way is so well prepared and the door is so open !

“The decline of Papal power and influence in political and territorial points of view, may doubtless be expected to detach from Rome good numbers of indifferent or irreligious Catholics, and open the way for a less shackled agency of evangelization amongst them generally, but its religious action meanwhile remains strong and extensive wherever it is not—on Gospel or even on simple rational ground—firmly repelled. ‘A noble family near us possessed a young and lovely daughter, devotedly brought up in principles conformable to Rome’s strictest orthodoxy, and one of the brightest ornaments of the Church, as well as the most charming flowers of the family, living in apparently unrestricted intimacy with both mother and father, who sought in her their hopes and comforts, sharing with her every passing pleasure ; but were doomed one morning to find their comforts poisoned and their hopes frustrated. The breakfast table had scarcely been cleared, when suddenly the dear child declared that the hour was come when she must leave the domestic circle, and go. ‘Whither?’ was the almost unconscious cry of the desolate parents and children. ‘What can mean those mysterious words of yours, *I must leave, I must go.* You are surely dreaming, dearest. You must not leave us, you must *not go.*’ ‘Yes I must, the sisters of the convent are below, waiting to receive me, and convey me to the place long since prepared for me in their pious retreat. I am from this hour one of them, one with them, a Religieuse—a Nun!’ No entreaties, no remonstrances, no promises, no menaces, no authority, could dissuade the misguided child from leaving the unfortunate parents—the consent of the former has disarmed the latter and rendered them powerless and helpless against the iron and heartless authority of the Jesuits ; against which moral resistance is useless and material opposition often dangerous ; all counteraction in many cases fruitless. Thus with bleeding hearts the family saw their happiest ties suddenly rent asunder, their home bereft. And oh, that this were a solitary instance of bigotted cruelty ! But the writer is old enough to remember several similiar and worse cases—two in one and the same family—a humble silk-weaver’s—who after being *clandestinely deprived of their offspring* have *never* seen their dear daughters’ faces again, (except *one* of them *once*) and know not at this hour whether they are living or dead ! And how many cases remain unknown ! For not all Mortaras are made known to the world.

“But, if error propagated and supported by clandestine and in many instances cruel means, obtains its triumph in benighted and deluded minds, the Truth proclaimed in Love and in broad daylight is increasingly gaining its more glorious victories. Upwards of sixty *new* families

have been visited by our Evangelists, and almost all attend public worship in our several Chapels within the last two months, and that in spite of multiplied instances of threats and cases of dismissal from service and other modes of persecution. A laborer in a copper mine at one of our stations, was lately so severely reprimanded by his employers, and so cruelly threatened to be dismissed from their service if he and his continued to attend my chapel, that on the following Sunday when his wife was preparing for chapel, he abruptly forbade her going, and said he should not allow her to set her foot in the chapel again, alledging the threats which had been so seriously pronounced against him by his employers; But the poor wife threw herself weeping into his arms, and said: 'My dear husband do not listen to all those menaces, they will pass—let me go to the house of prayer. I am so happy since I have found my place there, I cannot give it up.' The husband overcome by his wife's earnestness and humility, said: 'Well, you are more faithful than I, you are in the right; go this morning, and I will go this evening;' and since then they have continued regularly and joyfully.

"Mr. B., employed by a Roman Catholic, received a visit from a person who tried to persuade him to withdraw his two children from our School. He refused, grounding his decision upon his sincere conviction 'that the Roman Catholic Church instead of following the pure Gospel of Christ, walks after the counsels and opinions of men pretending to infallibility, but being in reality sinful, and many of her priests are criminal characters. Upon which the visitor said: 'But if Protestants have the Bible, it is because the priests and monks have given it to them.' 'They have done well in this,' said B., 'for it would be of no manner of service to themselves for their pious frauds, and errors of all kinds, and they were doubtless glad to get rid of it, and of its sublime doctrine and precepts, in order the more freely to teach their own inventions and follow their own practices.' A very few days after, the poor man was dismissed from the service of the Romanist. The visitor has proved to be a spy.

"Mr B. and his family, after having ten years ago attended for a time evangelical worship, had completely fallen back into Roman Catholicism, and the marriage of an only daughter, five years since, had broken all connection between the family and the Evangelical Church. About five weeks ago, the young married daughter, being seriously ill, and having been seen reading the Bible, her father, fearing a fatal issue of the illness, reflected how he might best improve the serious disposition of his beloved child, and after much deliberation resolved to watch for an opportunity of proposing to her to call for some one to read and expound the Sacred Scriptures, and pray with the poor sufferer. The offer was accepted and thus was introduced into the sick chamber, not a Catholic priest, but an evangelical pastor, whose visits from the first, the young woman gladly received, and then desired day after day, asking the explanation of texts and chapters, listening with profound interest and attention to the Word and joining in prayer. The malady increased day by day, but the Lord was with His handmaid

and caused His work of Grace to grow hour by hour. Soon she joyfully exclaimed that she had received peace with God, and then calling round her bed of suffering, father, mother, husband, and friends, she humbly confessed her wrongs to those she had formerly offended, and exhorted all to embrace the Gospel and follow 'the right ways of the Lord.' She solemnly and affectionately exhorted her mother, saying: 'Dear mother, can you ever be happy unless you believe in the Lord Jesus Christ?' which has produced a deep impression on the parent's heart.

"Shortly after, she desired and received the Lord's Supper. Her husband and parents surrounding her couch, in tears, she endeavored to soothe their grief by assuring them her soul was safe in Christ her Savior. Her smiles and looks to heaven were most touching when listening to the ministry of holy things; and the exclamation: 'Oh, how happy I am,' frequently burst from her parched lips in spite of the sufferings of her poor and fast wasting body. Her spirit seemed at times to be participating of heaven, and thus with a broken voice she delighted to join, as she said, the celestial hosts in singing the Redeemer's praises. Tempted by Satan to relinquish her faith, she derived encouragement and strength from the Lord's Words: '*Get thee hence, Satan.*' One of her last sentences was '*I have no fear, living and dying I am the Lord's!*' And having once more attempted to tune her dying breath to sing the Savior's praise, she fell asleep in Him a few minutes afterwards. The funeral service was attended by a numerous company of Roman Catholics, several of whom, with their families, have since attended chapel.

"We may record another youthful death, that of a lad 12 years old (of a Roman Catholic family likewise,) and who in his last hours thanked the friend who had ministered to him in the Gospel: 'I am thankful,' he said, 'for what you have proclaimed to my ears. Oh, how delightful are the teachings of heaven to my soul! I love the Lord, and am not afraid of going to Him.' Next day about 80 Roman Catholics accompanied his remains to the grave and were seriously attentive to the Gospel service.

"We were struck with deep grief at the following account given by one of our Evangelists of a removal by death, which contrasts most painfully with the preceding: A young man destined to study for the priesthood was taken ill, and declined from day to day, till no hope remained for his recovery. When death drew nigh, the young man received the visit of the priest, who administered to him the customary rites and ceremonies; but the poor sufferer derived no relief through these ministrations; he felt himself lost, and with the yawning gulf in view, open to swallow a soul that was 'not right in the sight of God.' The tears of his poor distracted mother and friends were all he had for his consolation, for as to the priest he said: 'He has received the Sacrament, that is enough,' and the young man breathed his last. Since then the unhappy mother has lost all confidence in the priests, and receives the Evangelist's visit and tracts gladly.

"Our military Evangelization is maintaining itself through the Lord's

blessing, on an increased scale. The dissemination for the last two months amounts to 924 copies of the New Testament. Officers, sub-officers, as well as the men, are becoming attentive, and in many instances serious, readers of the blessed Gospel. A military class is held every evening in the camp, in which great numbers have learnt to read the Bible, and most encouraging instances occur to show the happy effects of the efforts made to save the souls and elevate the moral tone of the soldiers.

“The general march of the work of evangelization is encouraging in the midst of many difficulties. One of our places of worship (Croix Rousse) has become *much* too small for the growing congregation; we are about preparing a larger one. We have pleasing accessions to some of the Schools also.

“Believe me, Dear Sir, yours very affectionately in the Lord,

“C. A. CORDES.”

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### THE ITALIAN MISSION.

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The Rev. E. Edwin Hall, the Society's Missionary to Florence, writes to us from that city on the 14th of June, to inform us of his safe arrival there, with his wife and children; and to say that he has taken an apartment, and that his family has become comfortably settled in it. His voyage to Havre, and his journey thence to Florence, although a little longer than he had expected, had been very comfortably performed.

Mr. Hall had not been long enough at Florence to be able to write about all the subjects of interest that concern his mission, or very fully about any of them. He gives, however, some information of no little importance. He finds Italy wonderfully open to the glorious Gospel of our Lord. He has attended some of the places of worship. At the Sabbath evening service of the Rev. Mr. Geymonat, one of the Professors in the Theological Seminary which the Waldensian Synod has established at Florence, he found a congregation of some 200 people—as many as the chapel will hold—who gave the deepest attention to the Word of God. There are thousands of souls in Florence who greatly desire to hear the Gospel of the Grace of God.

Mr. Hall has not hesitated to engage two excellent Bible-readers, from the “Vallies of Piedmont”—the home of the Waldenses,—whom Dr. Revel and Mr. Geymonat strongly recommend. They will be both Bible-readers and Bible-distributors. Two young ex-priests, very intelligent and very promising, have just arrived at Florence, who, it is thought, after suitable instruction having been received at the Seminary, will be valuable laborers. There seems to be no want, in Mr. Hall's opinion and that of the Professors referred to, of good material for the great work to be done by the Society in Italy. The important question

is: "Can the means be found to support all the well-qualified persons who ought and might be employed?" The answer ought unhesitatingly be: "Yes!" To support a good missionary—Bible-reader, (just now a most important agency) colporteur, evangelist—will cost from 20 to 30 dollars per month, including all expenses. The Society now is responsible for the support of four such Italian missionaries, two of whom are laboring in the Island of Sicily. But shall we not have the means to support at least twenty such laborers in Italy before this year passes away? Are there not churches that will each agree to support *one* missionary in Italy through our intervention? Cannot Missionary Associations be formed, male or female, or both, in some of our large Churches, for this noble object? A "Ladies Christian Union Association" has been formed in Baltimore, on which we may count for \$300 for the support of a missionary in Italy. They have forwarded to us nearly a third part of the sum already.

Mr. Hall is taking measures for the opening of a chapel for the benefit of the Americans, in which it is his purpose to hold a service at least part of the Sabbath. Not much can be done in this way for a few weeks—or until the autumn brings the English-speaking people, both travellers and residents—for the latter mostly spend the hot months at the "baths" or in the mountains. Our readers will often hear from Mr. Hall, and through him, of the good work in Italy.

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### THE WORK IN OUR OWN COUNTRY.

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[The Reports of our missionaries in the Home Field for the last month, contain many interesting facts; but we have room for only one of these documents. It is from a German missionary who is laboring among his dispersed countrymen in New Jersey. We give it just as he wrote it. Our readers will be interested in it—*facts, style, and all.*]

"JULY 1st, 1861.

"REV. DR. BAIRD:—Knowing that you take a great interest in our labors here, I give you a few sketches of the visits as we make them day after day in this neighborhood. You remember that the beginning here was very slim, only a few dozen hearers could be brought out, and if after years, perhaps, under God's blessing, we should succeed in having gathered a hundred lost sheep, we thought we should have abundant cause to thank and praise the Lord. But glory to God, His mercy endureth forever! Sixteen persons we have had the joy to see converted and added to the church, and last Sunday I preached to over 120 people. Most of them had not heard the name of Jesus for 5, 6, 7 and 8 years. My text was, 'Look unto me, and be ye saved, all the ends of the earth, for I am God

and there is none else.' My tears of joy and gratitude rolled fast as I saw the unexpectedly large number to whom this call could be made, 'Look unto Christ, and ye shall be saved.' A few Sundays since we had a joint communion service. Rev. Mr. T. and myself preached in English and German. Oh ! what a glorious sight to see so many wandering sheep gathered into the fold of Christ. The communion service was in the German language. How well brother T. understood the necessities of the Germans here when he asked for a missionary to labor among them. How much your CHRISTIAN UNION has done to bring into the heavenly Kingdom, many of 'such as shall be saved,' of the foreign population here, which as far as all human instrumentality is concerned, would never have known anything about their souls salvation, the records of eternity only can tell. We visited Mr. W. who was born in France, emigrated to this country fifteen years since. He has rarely been inside of a church, although God has blessed him temporally. Did not believe there was a hell, felt perfectly happy, and as I endeavored to impress upon him the condition of the lost, he sung in a nasal tone, as the Roman priests do, at their mass, 'Dominus Vobiscum !' His wife is of the same stamp. They have six children, and hired help, (he is a gardener) none of whom ever go to church. I had spoken to the woman earnestly concerning her soul's salvation and the necessity of faith in the blessed Redeemer, and advised her to buy a Bible, as they did not possess a copy of the Word of God. As she did not, I made the servant girl a present of one. We pray earnestly for this family ; I have made them several visits and intend to repeat them, until under prayer they shall be brought to the foot of the cross.

"Another family resides here whose members were likewise strangers to the house of God, for eight years. We believe the wife sincere in her faith in Jesus ; she was examined as to her religious belief and she, with her daughter, were to have been publicly received into the church the day following. On communion day she came to tell us she thought it was not right to abandon the faith of her fathers : she was a 'Lutheran' in Germany. This change in her opinion was probably brought about by her husband, a self-righteous man. We went to see her again, and told her that to serve Christ ought to be her first aim, and that the fear of man was not the way to reach the heavenly Canaan. We hope still for her, especially as some of her children attend the Sabbath School. I have written a letter to her former pastor in Erfurt, Germany, requesting him to write to her, and urge her to unite with a church in this country. The washerwoman with the seven children about whom we wrote to you could not yet be admitted to the church communion. Her husband, it was proved, had not led a good life. He had been in the habit of drinking, but seemed very honest in his present professions. As he was asked whether he ever did drink, he denied it, as his wife likewise denied any knowledge of the fact, the elders thought that there was sufficient proof of his having drank did not admit them. Notwithstanding this, they have continued regularly to attend all our meetings.



“Another Romanist, a miller, comes now regularly to our meetings; we had a long conversation with him which I have no doubt produced a good effect. I asked him whether he believed that the saints were omniscient, and could hear and answer his prayers. He told us he would go and talk with the priest. We pointed him to the Bible as the only way to salvation. His visit to the priest, and conversation with him could not have proved very satisfactory as he still continues to attend our church. After we shall have visited some other families which we have not yet had time to see, we shall call upon him again. We hope the word of life, the Spirit of Grace, will quicken his heart and convince him of sin. In a short time I trust Mr. T. will be able to speak German sufficiently well to visit these people alone and consummate the work which by the aid of the CHRISTIAN UNION has been so happily begun here.

“Since I have been laboring here, I have become more and more convinced of the necessity of American churches making greater efforts for Christianizing and ‘Americanizing’ the foreign population of this country. It is the surest and best way to gather them into the fold of Christ. For if they form congregations of their own, they generally do nothing but quarrel among themselves, much to the scandal of non-converted persons and to the detriment of their own souls.

“As this letter has expanded already too much, I must close, and asking your prayers in behalf of these poor people and myself,

“I remain, your faithful servant in Christ,

“\_\_\_\_\_”

## MISSIONARY INTELLIGENCE.

### MISSION TO PANAMA.

Our readers will learn from the account which we have given of the labors of the Rev. Mr. Monsalvatge, that he has made a good beginning at Panama. Let us beseech our blessed Lord to cause the reading of the Sacred Scriptures and religious tracts which he is distributing at Panama, (and which are so cheerfully received by the people,) as well as the preaching of the Word every Sabbath night, to be attended with a great benediction

### MISSION TO RIO DE JANEIRO.

On the morning of the 8th of July, the Rev. A. J. Compton and his wife, embarked at Baltimore in the Clipper

ship *Banshee* for Rio de Janeiro, Brazil. The night before they sailed, (Sabbath,) a “farewell meeting” for prayer in behalf of the mission, was held at the Church of the Rev. Halsey Dunning, at which the Corresponding Secretary of the Society, the Rev. A. J. Compton, the Rev. Mr. Dunning, and the Rev. Mr. Ball (of the Methodist Church) took part. It was a good meeting, and the audience, which was large, considering the great heat, was much interested. In due time our readers will know more of this mission, and of these beloved missionaries. We solicit the earnest prayers of God’s people in its behalf and theirs.

**MISSION TO CALLAO.**

Our readers will also find something interesting in this number of our CHRISTIAN WORLD respecting Mr. Gilbert and his work at Callao in Peru

**TURKEY.**

At various points in the Turkish Empire the labors of the missionaries of the American Board seem to be very steadily blest. Let us go into a few details: Rev. Mr. White writes from *Marash* thus: "yesterday was our Communion Sabbath. Forty new members were received to the church, making its total membership 225. How I wish you could have been present and shared our joy. One hundred and sixteen came to be examined. The audience yesterday was from 1,300 to 1,400. Our usual audience for the past three months has been from 700 to 1,000. What great cause we have for gratitude to God for His blessings! Since last January at least fifty persons have become new creatures in Christ Jesus." Mr. White may well say that they have good cause for gratitude to God for his blessings vouchsafed to that mission. This gratitude ought to be shared by the entire Church of God.

Rev. Mr. Ladd gives an interesting account of his visit to Aidin, near Smyrna, where the native missionary Hagop Hampartsoom labors, and where the Truth is gaining an entrance. "The people generally—Armenians, Greeks, and Turks,—have been and still are on friendly terms with the Protestants." A little church of four members, three males and one female, was organized during Mr. Ladd's visit.

Mrs. Freeman, a converted Turkish

woman at Philippolis, has died of consumption. "She seemed ever to maintain a trust in the Lord Jesus as her only hope."

What will be the effect upon the Turkish Empire of the death of the Sultan Abdul Medjid, and the accession of his brother Abdul Aziz Khan, to the throne remains to be seen.

**MISSION AMONG THE NESTORIANS.**

The latest news from the Nestorian Mission represents a gradual progress of the Gospel in all directions. The missionaries are gratified by the course which the acting Prince-Governor is pursuing. "His administration is regarded as a great improvement on that of his predecessors."

**MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.**

In reading the Report of the last Annual Meeting (the forty-seventh) of this Society, we are struck with the evidence which it contains of the progress of the missionary work under its direction. With an expenditure of \$96,000 (the receipts were \$85,000, having a deficit, in other words a debt of \$10,000,) it sustained missionaries among the Cherokee, Ottawa, and Delaware Indians, the Burmans and Karens, in Siam, China, in Assam, among the Teloogoos, in France, Denmark, Sweden, Germany and Switzerland. In all these missions there was greater or less progress last year.

Among the INDIANS, amid many discouragements, the good work advanced. Eighty-two persons among the Cherokees, including one black woman, professed Christ last year. The progress is steady but slow in Assam, among the Teloogoos, in Siam, and China. The success among

the Karens has been great. The Burmans at length, are beginning to embrace Christianity in considerable numbers. The greatest success has been in Germany, Denmark, and Sweden. The additions last year were probably over 2,000 (1950 reported,) and the number of members of churches in all the Missions is not far from 28,000, of whom 16,000 are in Asia, 9,239 in Europe (8,939 in Germany) and 1,600 (Indians) in America.

#### INDIA.

The missions of the General Assembly of the Presbyterian Church in India have recovered from the depression occasioned by the recent Sepoy war. The reports from the missionaries at Allahabad, Mynpurie, Rawal Pindi, Saharanpur, etc., contain many cheering facts. At the first named place, the Rev. Mr. Walsh has several Bazaar Schools, in which one hundred boys are learning the great elementary principles of the Gospel. The Rev. Mr. Owen whilst at the same station completed his Commentary on the Psalms in the Hindustani language, which is in process of being printed for the North Indian Tract Society at Mirzapore. He has since taken charge of the important station at Agra. There is a School of 225 boys at Mynpurie, of whom 72 are in the English department, 46 in the Persian and Urdu, and 107 in Hindi. The mission at Rawal Pindi is at the great seat of the Nirakees,—the strictest branch of the Sikhs, a large religious body of people in the upper valley of the Indus, and in the north-western part of India. The Sikhs reject idolatry and caste, and are simple Deists in comparison with the Hindoos. Mr.

Orbison gives a most interesting account of them in his report to the Board. The "famine" is appalling in its ravages in North-western India. It has had the effect of calling forth extraordinary liberality, on the part of British residents and officers in India, and of rich natives. Much has also been done in England.

The missionaries of the American Board are encouraged in their work. The Rev. Mr. Barker writes that C. E. Tytler, Esq., English collector and Magistrate, having lost a lovely daughter at Pemplur (among the Mahrattas) in 1859, has bought the ground on which his tent then stood, and has given it, with 4,000 rupees (about \$2,000) to the mission for the erection of a chapel, on a spot so dear to him and his wife. Tender and blessed benevolence this! The Mahratta mission received last year donations from English resident and native churches in that field to the amount of 5,400 rupees.

In Southern India the Savior is carrying on His work. Several villages on the Madura districts have been blest with remarkable "revivals of religion." The Rev. Mr. Chester says: "A revival in a heathen land is indeed a wonder! May the Lord grant us the privilege of seeing this at every one of our stations." From one of the Seminaries which have been graciously visited, (that at Pasumalie,) the boys have gone to their villages full of zeal and have commenced the holding of prayer-meetings, with the prospect of doing much good. It is in this way they have purposed to spend their vacation. The reports from Ceylon are encouraging.

**CHINA.**

The Rev. H. V. Rankin, Missionary of the General Assembly's Board, reports that there are now one hundred and ten native members and four elders in the Mission-Church at Ningpo. Last year was one of joy and sorrow—joy for the conversion of a greater number of people than ever before in one year, and sorrow for the loss by death of several valuable members. One of them was the oldest ruling elder of the church. One was the oldest and most devout pupil in the female Boarding School. One was Kong Kweng-nian, a beloved native assistant. In all eight native Christians died, and probably glorified the Savior and advanced His Kingdom as much by their death, as they could have done by their lives. Our Heavenly Father knows how to make even the death of His children promote the salvation of their friends and acquaintances.

We have read nothing respecting the "Rebels" in China for a long time, that has interested us more than the extracts from "a narrative of a recent tour from Shanghai throughout the rebel territory to Nanking," which are given in the *Missionary Herald*, for July, pp. 215-16. Although the "rebels," as they are called, have committed horrible acts of destruction and cruelty, wherever they have marched, in their now long war against the "Manchus" and their "imps," that is against the present Tartar Dynasty and their supporters, yet there are among them a considerable number of persons, among the superior officers as well as among their followers, who have some ideas of Christianity, and a strong desire to know more of it.

The "Native Christian" to whose "narrative" we refer, states many interesting facts on this point. We have space for two sentences. Speaking of the chief at Fujan, where he tarried a night, he says: "We gave him a Bible, and joined with him in evening worship, which was held in his Judgment-Hall. During our journey, we read the Scriptures and joined in prayer with many rebel officers, and with one or two exceptions, all manifested great willingness to join with us in worshipping the true God." Surely this *is* good news from a far country.

**AFRICA.**

The good work at Gaboon goes on steadily. "The Sabbath evening congregations," says the Rev. Mr. Walker, the missionary, "are as large as usual, and the Schools are not smaller, or less interesting, than at the close of last year."

The Corisco mission of the General Assembly's Board is a very interesting one. It is really wonderful to see how ready the neighboring tribes on the coast are to have even *native* missionaries and teachers among them. The Rev. Mr. Clemens, the missionary of the Board, feels compelled, in the want of a sufficient number of natives qualified for ordination as evangelists, to employ some of his most capable layman, and send them forth to tell the story of the Gospel to the tribes, even to the distance of fifty miles and more. And *this*, too, is good news from a far country.

**MENDI MISSION.**

The Gospel has gained a good foothold in the district occupied by this mission. An interesting little monthly sheet, which is printed by the boys

of the School under the care of Mr. White, bears the title of *THE EARLY DAWN*, and contains many good things. It is intended for the instruction of the converts.

The "Mendi mission" is supported by the *American Missionary Society*, which has missionaries in the Sandwich Islands, the Island of Jamaica,

as well as in Africa. The July number of its magazine (*THE AMERICAN MISSIONARY*) contains very interesting intelligence from these missions.

#### THE SANDWICH ISLANDS.

There certainly has been an extensive work of Grace in those Islands, and its happy influences will, we doubt not, long continue to be felt

## NEWS OF THE CHURCHES.

We intimated briefly in our last *CHRISTIAN WORLD*, that the Savior has graciously appeared to revive His work in Paris, and that the hearts of His people in that city were made to rejoice greatly. Yes, it is true! The Savior has visited the great and gay city of Paris, the social capital of the civilized world, which now has more than a million and a half of inhabitants, with the same manifestations of His Spirit's influence and power to save, which were seen in this city and many other places in our country three years ago, and has been seen in Ireland, Wales, and Scotland since. Let us bless God for it. Certainly Paris is the strongest hold of worldly fashion, elegant cultivation, physical science, and the pleasures of social life, in all the world. To begin there, is in a sense, like "beginning at Jerusalem."

The history of the good work in Paris may be told in few words: Mr. Radcliffe, who has been so successful in his labors in Scotland and England, went over to Paris in May, accompanied by his friend Mr. Henry. The Evangelical Protestant ministers and people bade him welcome! Meetings were commenced, which were conducted very much as with us—abundant singing, prayer, and exhortation.

As Mr. Radcliffe does not speak French, the Rev. Dr. Frederick Monod usually interpreted for him; and certainly he could find no better "intermediary" in all France; for Dr. Monod is a living Christian, whose heart is readily made to glow with love to Christ and the souls of men, under the blessed influences of the Truth and the Spirit.

It was soon found to be impossible to have the use of public halls that were large enough to accommodate the many hundreds—we may even say thousands—who desired to hear the "burning words" which this English Evangelist uttered. Many souls have been awakened, and many have savingly believed, as is hoped.

After spending a few weeks in Paris, Mr. Radcliffe was called by his duties back to England, but expressed the intention to return in the autumn, God willing.

Of the labors of Mr. Radcliffe in Paris, and of the many meetings for prayer, which have sprung up in that city, we have full notices in the *ARCHIVES DU CHRISTIANISME* during the months of May and June. For instance, in the number of that excellent little periodical for the 20th of June, we find notices for the holding, in the next week, of eleven meetings

for ladies alone, five for men alone, three for young people alone, and eighteen for *all* classes and ages. The meetings for ladies were advertised to be held in private houses; the others in churches, chapels, and school-rooms for the most part, although several were to be held at the houses of influential brethren. Surely we may well believe, "That there has been great joy in the city" of Paris, as in one in the days of the Apostles.

#### ITALY.

The monthly journal called *LA BUONA NOVELLA*, published at Turin, and in a sense the organ of the Waldensian Churches, of the 15th of June comes to us dressed in *mourning*, for the death of Count Di Cavour. In a brief editorial notice of this great man, his claims to the regard and gratitude of the Protestants of Italy are briefly and clearly set forth. No man in Italy better comprehended the truth and importance of the formula: "*Chiesa libera in uno Stato libero*," A FREE CHURCH IN A FREE STATE! Our Italian brethren deeply feel and deplore Italy's loss and theirs. But they fall back upon the Divine words, so often the resting place of God's children: "*My thoughts are not your thoughts; neither are my ways your ways, saith the Lord.*" (Isaiah lv. 8.)

One of the forty excellent colporteurs in Italy has died at Naples. "He departed in the peace of the Savior," writes Pastor Roller to the editor of the *Buona Novella*. "He left a widow and four children, whom we earnestly commend to the charity and prayers of our brethren."

The fact that Baron Ricasoli succeeds Count Cavour as Prime Minister of Victor Emanuel is encouraging

to the Protestants of Italy, and auspicious to their cause.

The Emperor of France has acknowledged the independence of the new Kingdom of Italy, but upon certain conditions, one of which implies that France is not going to withdraw her troops from Rome quite so soon as many have hoped. The Pope is not at all well. He will end his days in Rome—probably in peace. Would that he might possess that true peace which comes only from an humble and penitent confiding of the soul to Christ. *None but Christ!*

#### SWITZERLAND.

The brethren at Geneva are getting ready for the great Evangelical Alliance Conference which is to commence on the 2nd day of September. It is expected that it will be largely attended by Protestants from all the world. That at Berlin, in 1857, had brethren, members of all the Evangelical Protestant Churches in all lands:—England, Canada, the United States, France, Spain, Italy, Belgium, Holland, Switzerland, Germany, Denmark, Sweden, Prussia, Austria, Greece, Turkey. There were also three from Asia, three from Africa, and three from Australia.

#### HOLLAND.

The General Relief Committee of Amsterdam have, through their second Vice-President, (Mr. B. Jellomme) addressed a grateful letter to the Moderator of the Synod of the Waldensian Churches, on the reception of 5,192 francs which the "Churches of the Vallies" had collected for the relief of those in Holland who suffered from the dreadful inundations last winter. These poor Christians in Piedmont sent that sum, (more than \$1,000,) as a memorial

of their gratitude for the kind asylum which the Dutch Government Churches accorded to the persecuted Waldenses that fled to that country in the 17th century.

#### GERMANY.

The blessed work of Grace in the Orphan House at Elberfeld, has been sadly interfered with by a set of wrong-headed burgomasters and other magistrates of that city, who, unfortunately, have too much control over that institution. Whilst many of the children appear to have been savingly benefitted by the religious awakening that took place among them a few months ago, some have been led to go back to their old habits of idleness and vice, through the open and avowed encouragement of these *civilians*, who have overruled the pious teachers, and the evangelical ministers of the city as well. The resuscitation of evangelical religion in Germany encounters no worse, or more dangerous, opponents than the friends of a cold, formal, and worldly Rationalism.

The "Revival" in the Elberfeld Orphan Asylum has excited much discussion in Germany, and found many friends and defenders in Rhineland, Westphalia and Wurtemberg.

#### SWEDEN.

Although the progress of evangelical religion encounters the bitter hostility and opposition of some of the clergy of the National Church, and local magistrates in some sections of the country, yet it continues to be decided and encouraging in the kingdom as a whole. But the half-way measures of the late Diet are wholly insufficient, as experience shows.

#### RUSSIA.

The distribution of the Sacred Scriptures in Finland and the Baltic Provinces goes steadily forward. But the most cheering item of news from Russia at this time, is the translation and publication of the four Gospels and the Acts of the Apostles in the *Modern Russ*, which is the *vernacular* language of the great RUSSIAN NATION, numbering some fifty millions of souls. It is said that many thousands of copies have been published, and that a colporteur may now be seen selling the book in *Nevsky Perspective*, the most crowded street in St. Petersburg. This is indeed good news. The translation of the Epistles and of the Revelation is in hand, and well advanced. It is hoped that the translation and publication of the whole Bible will before long be accomplished. On this important topic we shall have more to say hereafter.

#### THE BRITISH ISLES.

In England, the great feature of the religious movement in the months of May and June, was the occurrence, as usual, of the Anniversaries of the Religious Societies. The same thing may be said of Scotland and Ireland; but in the former kingdom, and in the northern part of the latter, these Anniversaries were mostly those of the Boards of the various Presbyterian bodies.

A gracious revival of religion in Aberdeenshire, in Scotland, has been for some time in progress. In Ireland the work of colportage has been prosecuted with great success, and every year more and more, since 1859. Religion is represented as in a prosperous state in the Protestant Churches in Ireland that are

blest with an evangelical minister of the Gospel.

#### NEW ZEALAND.

It is announced that the unhappy war between the English colonists and the natives (the Maories) has come to an end, by the submission of the latter. This war was confined to the most northern (New Ulster) of that charming group of three islands. Since 1841, the colonization of these islands has gone on to such an extent that there must be all of 70,000 English-speaking people in them, to 55,000 natives. The Gospel has made great progress in these islands—greater than in almost any other portion of insular world.

#### AUSTRALIA.

We have interesting accounts of

the manner in which the "Week of Prayer" was observed in the various provinces of Australia and in the island of Tasmania. Religion is advancing in Sydney, Melbourne, and other cities and towns of these great antipodal possessions of England.

#### MOSQUITIA.

In the first article of this number of THE CHRISTIAN WORLD, we have given a long notice of Central America, in which we have made mention of the Coast of Mosquito, or MOSQUITIA. Our readers will be glad to learn that there is in the "MORAVIAN" of June 27th, an interesting account of the German missions in that country. Amid many discouragements the good work advances.

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## MISCELLANEOUS.

### A WORD TO THE SUBSCRIBERS TO THE CHRISTIAN WORLD.

*Dear Friends* :—May we ask those who are in arrears for our Magazine to have the kindness to forward the amount as soon as possible? In these hard times the Society has need of every dollar which it can lawfully claim. We are quite sure that our readers will appreciate the suggestion. Punctuality in this matter, on the part of all our friends, would be of great advantages to the Society.

### A GOOD FRENCH BOARDING SCHOOL.

We are often applied to by parents to recommend a good French Boarding School. To such persons we would say that the Rev. N. Cyr, Montreal, Canada East, is Principal of just such a School; one in which instruction in all branches, is given through the medium of the French language. The School is under strictly evangelical influence, the instruction is given in the purest French, the terms are reasonable, and the position and accommodations, we are assured, are healthy and convenient.

### COMMENDATORY RESOLUTIONS.

When the Rev. Mr. McKee was about to leave Milwaukee, (where he had labored a considerable time for our CHRISTIAN UNION,) to take charge of a church in Canada West, the following paper was unanimously adopted at a meeting of brethren of different denominations, as an expression of high regard for this servant of Christ :



“ *Whereas*, Rev. Wm. McKee, who has been laboring in this city for nearly two years past as missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, is about to leave us for a field of labor in the Canadian Province. Therefore,

“ *Resolved*, 1. That we desire to give our humble testimony to the wisdom, zeal and faithfulness of his labors in Milwaukee, in originating and helping forward mission Sabbath Schools, and one large and very successful Industrial School, and in visiting from house to house among the class of people with whom his duties have especially called him, and also in preaching the Gospel to such companies of people as he has been able to gather, in prayer and conference, and other religious meetings.

“ *Resolved*, 2. That while we regret to have Bro. McKee leave us, we cordially commend him to all the servants of God and to all the people wherever he may go, to farther prosecute his Gospel mission.”

LATE EVENTS AT ROME.—All eyes are now turned toward the Papal city. Italy impatiently awaits the day to take possession of the capital. The Emperor of the French hesitates to take the final step, and it is easy to understand his embarrassment. What will Pius IX. do if the Piedmontese enter Rome? Will he consent to enter into an arrangement with the King of Italy? or will he leave his residence? No one knows. And if the Pope went into a foreign country, into Austria or Spain, for example, what would be the consequences of this exile? A new question, which probably involves a universal war.

In this expectant position, the majority of the Roman citizens still subject of the Pontifical yoke, are content to attempt nothing against the French troops. They confine themselves to certain demonstrations which reveal their true sentiments, without provoking a bloody conflict. Several schools at Rome have been shut because the scholars set up the national flag, and cried out in their classes: “Vive Victor-Emanuel, Roi d’Italie!” Honorable citizens of Rome have been banished, because they distributed liberal proclamations, or only lighted the *tri-colored* flames. Commerce has almost ceased; thousands of laborers are thrown out of employment. This state of things is unnatural and unhealthy, and cannot last long.

The ceremonies of Holy Week in Rome were cold and gloomy, in spite of the pomp displayed, according to the usual custom. Many strangers were present, who wished to witness these festivities, which were celebrated perhaps *for the last time*, with so much splendor. Who can tell whether the Pope will be in Rome next year? And if he is not there, what would be the programme of the ceremonies? Everything, at the present time, is subject to great revolutions.

Besides the foreigners from Germany, Switzerland, England, the United States,—the King of Naples and his large family attended the sacred ceremonies. Poor Prince! He bestows honors, appoints plenipotentiary ministers, and publishes diplomatic notes, as if he was still upon the throne of the Two Sicilies! These are innocent amusements, which it would be hard to deny him.

During the ceremonies, Pius IX. had a long fainting fit. His officers immediately carried him to his palace. This event deeply agitated the

pontifical city. If the Pope should die, who would succeed him? This would be a new subject for a quarrel between the Roman Catholic powers of Europe. But the journals announce that Pius IX. has recovered entirely. This is a relief; this feeble pontiff has no personal enemy. It is not he who is attacked, but Popery. I ought to add that well-informed people are very uneasy as to the health of Pius IX. He was subject in his youth to attacks of *epilepsy*, which obliged him to leave military life; for Pius IX. was a soldier before becoming a Pope. Has this terrible disease returned? and was this last fainting turn an epileptic attack?

The regiment of Pontifical volunteers is a prey to intestine discord. Cardinal Antonelli and M. De Merode, Minister of Arms, contend for the command of this force. The commander of these volunteers, M. de Becdelievre has resigned and returned to France. St. Peter's pence yields little, and the Papal treasury is empty. What a humiliation for the man who wears a triple crown! His fall is near at hand, at least as a temporal prince.—*Correspondent of the New-York Observer.*

**EXAMPLE.**—The father of Samuel J. Mills, in common with many Connecticut clergymen of his time, temporarily left his people to visit, preach to, and build up feeble churches in Vermont. When, after the lapse of several years, his son felt it to be his duty to bear the Gospel to heathen lands, his father one day said to him—"Where, Samuel, did you learn to be a Missionary?" "You taught me, father," was his answer, "when you left us and went to the scattered settlements of Vermont." Thus the example of Christ was a lesson to the father, and the example of the father, a lesson to his son.

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## BOOK NOTICES.

**EDUCATION: INTELLECTUAL, MORAL AND PHYSICAL.** By Herbert Spencer, New-York, D. Appleton & Co. This book of less than 300 pages, 12mo., is from the pen of a writer of no little celebrity in England. It is a work of real merit—containing facts and views which ought to be widely known, especially on the Intellectual and Physical Training of the Young.

**THE LIFE OF WINFIELD SCOTT.** By J. T. Headly, New-York. Charles Scribner. This book will be read with great pleasure by the friends of General Scott, and they are very numerous. It is written in the same animated glowing style in which "*Napoleon and his Marshals*" are set forth by the same author.

**THE UPRISING OF A GREAT NATION.** A remarkable book on the United States, by Count

Agenor de Gasparin, of France, (translated by Miss Mary L. Booth,) has also been published by Mr. Scribner. Whatever men may think of the opinions of the distinguished author, no one can doubt his heartfelt interest in the fortunes of our distracted country.

**THOUGHTS IN AFFLICTION**, by Rev. A. S. Thelwall, A. M., and **BEREAVED PARENTS CONSOLED**, by John Thornton, are two excellent little treatises, bound up in one small volume. New-York. D. Appleton & Company.

The Messrs. Appleton & Co., have also published three very neat volumes, from the pen of Miss Sewell, Author of *Amy Herbert*. The first is—**NIGHT LESSONS FROM SCRIPTURE**, and consists of judicious selections of short passages from the Word of God, and arranged for use in the order of the Sacred Festivals and

Seasons of the Protestant Episcopal Church. It can not fail to do (with the Divine blessing) much good. The second is entitled: *PASSING THOUGHTS ON RELIGION*, in which the reader will find much to interest and edify him, even although he may not agree with the theology of every opinion advanced. The third is entitled: *HISTORY OF THE EARLY CHURCH*, derived from English sources, and well calculated to interest and instruct "young persons," for whose use it was prepared. It treats of the History of the Church "from the first preaching of the Gospel to the Council of Nice."

The same publishers have given to the religious public another little work which displays as much ingenuity as merit. It is entitled: *HERE AND THERE; OR EARTH AND HEAVEN CONTRASTED*.

*THE MIND AND WORDS OF JESUS*. By Rev. J. R. MacDuff, D. D. The Carters have published this excellent little work in a very compact form, and on good readable type.

*THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE*. New-York. Edited by Rev. W. H. Bidwell. The July number of this excellent periodical is equal to any of its predecessors. There is a fine likeness of the Emperor Charlemagne, which ought to "enchant" all the descendants of that great monarch of a thousand years ago, who dwell among us.

*THE NEW AMERICAN ENCYCLOPEDIA*, published by D. Appleton & Co., has reached the 12th volume. It may safely be affirmed that it surpasses any thing of the sort in the English language. It contains an immense amount of popular knowledge on a great multitude of subjects.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE TO THE 1ST OF JULY, 1861.

| NEW-HAMPSHIRE.  |         |   |        |
|---|---------|---|--------|
| Gilsum. Cong'l Ch. and Soc'y, \$3, and A. Hayward, \$10, pt. L. M., - - -               | \$18 00 | Troy. R. D. Silliman, Esq., - - -   | 5 00   |
| Bedford. Dea Dan'l Mack, - - -  | 10 50   | Pokeepsie. 2nd R. D. Ch., Rev. C. S. Hagan, per J. A. Storm, - - -  | 17 82  |
| Transferred by donors from Chicago Chapel to diffusing the Gospel in Italy, - - -       | 160 50  | West Troy. M. E. Ch., - - -   | 3 00   |
| Concord. So. Cong'l Ch. and Soc'y, - - -  | 37 05   | " Wm. Metcalf, - - -  | 2 00   |
| Rindge. Cong'l Ch. and Soc'y, - - -   | 8 03    | Albany Mrs. J. Wilson, - - -  | 1 00   |
| VERMONT.  |         | Greenbush. M. E. Ch. \$1 30; a colored girl, 25c; T. P. Aiken, 25c, - - -   | 1 70   |
| Hardwick. L. H. Delano, - - -   | 3 00    | Albany. A few friends, - - -  | 2 75   |
| MASSACHUSETTS.  |         | N. Y. City. H. K. Corning, Esq., for Brazil, S A., - - -  | 250 00 |
| Sippican. Cong'l Ch., in part of L. M. for S B. Allen, - - -                            | 11 00   | Whitehall. Presb. Ch. by W. H. Corning, -   | 26 52  |
| Royalston. Emily B. Ripley, - - -   | 5 00    | Beekmantown. Presb. Ch., per Joel Smith, -  | 8 00   |
| Lawrence. Central Ch., Mrs. L. B. Chapin, to make Miss Laura Chapin L. M., -            | 30 00   | Durham. 2nd Presb. Ch., per A. Cooper, -  | 5 00   |
| Amherst. College Ch., to make W. L. Montague L. M., - - -                               | 44 25   | Amsterdam. 1st Presb. Ch., per Dr. Goodale  | 34 50  |
| Deerfield. Orthodox Cong'l Ch., to make Dea D. W. Childs and Lewis Frary L. M's., - - - | 68 30   | Binghamton. Presb. Ch., of which M. L. Barnes, \$10, on L. M.; Rev. and Mrs Lockwood, \$10, in part of L. M for R. B. Lockwood, - - - | 55 90  |
| Monson. Cong'l Ch., - - -   | 35 00   | " Court St. M. E. Ch., - - -  | 5 04   |
| Ludlow. Cong'l Ch., - - -   | 5 13    | Ogdensburgh. Presb. Ch., - - -  | 20 00  |
| East Hawley. Cong'l Ch. and Parish, -   | 12 37   | Medina. Presb. Ch., - - -   | 10 70  |
| North Hadley. Cong'l Ch., - - -   | 20 00   | " M. E. Ch., - - -  | 1 97   |
| North Middleboro'. Ladies Circle, in part of L. M., - - -                               | 24 00   | Clarkson. Cong'l Ch., - - -   | 7 53   |
| Framingham. Hollis Evan. Ch. and Soc'y, -   | 36 00   | Oneida. Mrs. Almira Town, - - -   | 5 00   |
| CONNECTICUT.  |         | NEW JERSEY.   |        |
| Waterbury. M. E. Ch., - - -   | 9 23    | Paterson. 2nd Presb. Ch., Rev. Dr. Cheever, -   | 25 25  |
| " Bapt. Ch., - - -  | 4 00    | New Vernon. S. P., - - -  | 1 00   |
| Greenwich. 2nd Cong'l Ch., per L. B. Hubbard, Esq., - - -                               | 77 86   | Bloomfield. Presb. Ch., J. K. Oakes, Tr., -   | 85 21  |
| Old Lyme. A friend, - - -   | 2 00    | West Bloomfield. Presb. Ch., - - -  | 39 71  |
| New Haven. 3rd Cong'l Ch., in full, - - -   | 46 00   | Newark. 6th Presb. Ch., per H. J. Poinier, -  | 13 51  |
| NEW-YORK.   |         | Bridgeton. Two friends, per Mrs. O. S. Newkirk, - - -   | 1 00   |
| Hannibal. Cong'l Ch., per S. W. Brewster, - - -   | 4 00    | PENNSYLVANIA.   |        |
|   |         | Philadelphia. Ladies of 1st Presb. Ch. per Misses Austin and Gano, - - -  | 64 00  |
|   |         | Pittsburgh. Mrs. Moore, \$1; Mrs Donaldson, 50c., - - -   | 1 50   |
|   |         | Alleghany. 1st E. Presb. Ch., - - -   | 10 00  |
|   |         | York. C. A. Morris, annuity, - - -  | 5 00   |
|   |         | MARYLAND.   |        |
|   |         | Baltimore. Mrs. Capt. Purviance, - - -  | 5 00   |

|  |       |  |        |
|--|-------|--|--------|
| Baltimore—Mo. Concert, in Rev. Mr. Dunning's Ch.,  | 10 00 | Jorenet, Falles, Mitchell, Moore, Crittenden, Johnston, Longhead, Johnston, Drake, Patterson, West, Morris, Moffett, Watson, Church, Smith, Sellers, Easten, Fares, Wayne, Crawford, Thompson, Sellers, Powell, Chickering, Fuller, Johnson, Butler, Geddings, Lehmer, Neave, Neff, Mc-Birney, Christian, Purlier, \$1 each,   | 115 00 |
| DELAWARE.  |       |  |        |
| Dover. A friend,   | 4 00  | Messrs. Harper, Sage, Neave, Pounsford, Huntington, Vandyke, Dean, Donohue, Foster, Graveson, Dickson, Powell, Austin, Bird, Wilkinson, Allen, Worthington, Foote, Baldwin, Holmes, Hinkle, Cone, Vanduesen, Bushnell, Bird, Hood, Bushnell, Goodman, Frazer, Perry, Hull, Neff, Waters, Dursaud, Neff, Fisher, I han, Hicks, Gould, Butler, Carroll, Jones, Marshall, Broadwell, Cook, Shilleto, Cochran, Johnson, Randle, McGlancy, Taylor, Powell, Corey, Fithman, Hathiaway, Griffith, Torrence, Baldwin, Miller, Padgett, Marsh, Hanaford, Buell, Cameron, Burch, Edwards, London, Ades and Mrs. Joleffe, Neff, Riley, Wilson, Ellis, Bishop, White, Crane, Tone, Williams, Lupton, Dean, Potter, Drennan, Fletcher, Rule, Lockwood, Wilson, Menson, Taylor, Coffin, Tillotson, Wallace, Sharp, Marshall, Hurd, Robert, Daurbridge, Kendrick, Gaylord, Miller, Wright, Brown, Warren, Lodwick, Glass, Steer, Ruffin, Brooks, Carroll, Gibson, Evans, Bristow, Liddy, McFarland, Latta, Watson, Wood, Wilson, Smith, Selves, Tait, Shannon and Williamson, each \$1, | 122 00 |
| KENTUCKY.  |       |  |        |
| Louisville S. J. Dodge, piece of calico for Indust. School,  | 3 42  | Fourteen others, 50c each,   | 7 00   |
| " Mrs. Judge Douglass, \$2; Messrs. Park, Prather, Watson, & Needham, \$1 each,  | 6 00  | Marietta 1st Cong'l Ch.,   | 89 25  |
| MISSOURI.  |       |  |        |
| St. Louis Messrs. Teasdale & Lowe, \$1 each; Mrs. Fairchild, \$1; S Copp, Jr., \$5; H. Hitchcock, \$3; Mrs. McKee, 2.50; W. Smith, 50c.,   | 14 00 | Harmar 1st Cong'l Ch.,   | 5 32   |
| ILLINOIS.  |       |  |        |
| Lisbon. Cong'l Ch., Rev. L. B. Lane,   | 3 40  | Madison. Cong'l Ch., \$5 96; cash \$1 75; P. T. Safford, \$3, add to L. M. for P. T. Safford,  | 10 71  |
| INDIANA.   |       |  |        |
| New Albany. J. S. Davis, Esq.,   | 5 00  | North Ridge,   | 1 05   |
| Spiceland. Friends' meeting,   | 3 60  | Kirtland. Cong'l Ch.,  | 5 80   |
| " Geo. Evans, \$1; Others, \$1,  | 2 00  | Willoughby. Presb. Ch.,  | 3 64   |
| Ogden Shiloh U P. Ch.,   | 4 00  | Strongsville. E. Lyman, \$3; H. Stebbens, 50c.; Mr. Whiting, \$1,  | 4 50   |
| Zionsville. Mr. Laughlin, \$1; Mr. Shaw, 25c.,   | 1 25  | MICHIGAN.  |        |
| OHIO.  |       |  |        |
| Canton. Pres. Ch, Rev. E. Buckingham,  | 20 00 | Port Huron. Collection,  | 2 21   |
| Rocky Spring. Presb. Ch.,  | 3 50  | Amherstburgh. Collection,  | 4 50   |
| Greenfield. Bev. Mr. Naylor,   | 50    | Pontiac Cong'l Ch.,  | 7 84   |
| Cincinnati. Mrs. E. Burnet, \$15; Messrs. Davenport, Shoemberger, Anderson, Strader and R. W. Burnet, each \$10, as instalments for L. M's.  | 65 00 | " M. E. Ch., add to L. M., for Sab. School,  | 4 84   |
| " Messrs. Perrin, Ogden, Gates, Horne, Homans, McGuffey and Este, and Mrs. Gregory, \$5 each,  | 40 00 | " Presb. Ch. on L. M. for Rev. J. F. Jenison,  | 9 21   |
| " Messrs. Carmichael, Lupton, Burnet and Mrs. Kinney, \$3 each,  | 12 00 | Chelsea. Cash,   | 75     |
| " Messrs. Powel and Gaston, \$2 50 each,   | 5 00  | Howell. M. E. Ch.,   | 5 06   |
| " Messrs. Davis, Bradley, Burton, Probasco and Mrs. Juppeulatz, \$2 ea., Mrs. Dunlap, Dorney, Webb and Mr. Nash, \$1 50 each,  | 10 00 | " Presb. Ch.,  | 5 00   |
| " Messrs. Bertram, Lape, Cloon, Ferry, Truax, Edgar, Hutton, Chee-ney, Hutton, Brown, Chamberlain, Bush, Brown, Chamberlain, Tweed, Morton, Sibley, Walton, Austin, Chatfield, Taylor, Shotwell, Williams, Davis, Richardson, Smith, Lytle, Cowe, Williamson, Burt, DeForest, Hinkle, Mustin, Williams, Marshall, Shipley, Spinning, Griggs, Merrill, Stevens, Merrill, Wynne, Thompson, Wynne, Lytle, Braueu, Finch, Wright, Crosby, Olmsteed, Blanchard, Vent, Gates, Otte, Snowden, Wynne, Morgan, Rathbon, Spencer, Robertson, Swan, Sandford, Haines, Smith, Roberts, Shepherd, Shipley, Drake, Smith, Allen, Stone, Boetrer, Davenport, Nelson, Collier, Taylor, Morris, Kohl, Starr, Colburn, | 6 00  | Detroit. J. Dougall, \$1; Mrs. Jones, 2 \$,  | 3 00   |
| WISCONSIN.   |       |  |        |
|  |       | Delawan. Cong'l Ch., per E. H. Chandler,   | 21 00  |
|  |       | Wauwatosa. Cong'l Ch.,   | 4 00   |
|  |       | " R. Gilbert, in full of L. M.,  | 20 00  |
| CANADA.  |       |  |        |
|  |       | Sania. Presb. Ch and Lecture,  | 26 00  |

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